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The cover depicts a scene of Pioneer encampment. It is used by permission of
20th Century Fox Films taken from the film "Brigham Young".

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FOUNDATIONS OF TESTIMONY

WHEN does one have a competent testimony of the Gospel of Jesus Christ? "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3).

The cornerstone of a testimony of the Gospel of Jesus Christ is an adequate **concept of God**. Then all that follows comes easily.

Knowledge of the **characteristics** of the church which our Lord and Saviour Jesus Christ organised is an essential to the foundation of an abiding and useful testimony.

The scriptures are generous with references of the **oneness** of His Church.

Witnesses, specially called, and commissioned by reason of their special knowledge of our Lord and Saviour, Jesus Christ, are another characteristic of His Church. These special witnesses He calls "**apostles**".

Convincing evidence of His Church is offered in the fact that He guides it by the **revelations** of His mind and will to His **servants, the prophets**.

Knowing that His church needs His constant guidance, He provides for it by His promise and its fulfillment in the presence and performance of the **Holy Ghost**. This promise is to all who keep themselves worthy by their unity in spirit and in truth with Him and with the Saints, "fellow citizens" "of the household of God".

Where today is the Church

"built upon the foundation of apostles and prophets, Jesus Christ Himself, being the chief cornerstone", teaching the true God, guided by revelations of His mind and will and united by the ministrations of the Holy Ghost operating upon His disciples and qualifying them to testify that He is Christ the Son of the living God?

Fair, full and factual search for truth will disclose that He has **restored** His Church in these latter-days and that He has endowed it with power and **authority** from on High; that He has set in His Church apostles and prophets which He guides by the revelations of His mind and will; and that to them He has restored the original, and ancient **doctrines, principles, ordinances** and **powers** of His Church and Kingdom.

Accordingly, He has reaffirmed as necessary to salvation in His kingdom, "**baptism**, by immersion for the remission of sins; and the laying on of hands for the gift of the Holy Ghost."

His servants have been authentically instructed and officially invested with authority to baptise and to perform all other rites and ordinances of the original Church and kingdom of God.

These are foundations of the testimony that God lives, that Jesus is the Christ, the Son of God; that He has spoken again and continues to speak to His servants, the prophets and apostles whom He has set in His Church in these latter days.

Members urged to Teach Gospel

Full text of an address delivered by President Joseph Fielding Smith, of the Council of the Twelve, at the Sunday afternoon session of the 124th Annual Conference of the Church.

I have always taken a great interest in Section 4 of the Doctrine and Covenants, one reason being that it was given directly to my great-grandfather, who made inquiry to know what the Lord would have him do. Second, because I have always considered that this revelation was written to me, not only to me, but to every man in the Church holding the Holy Priesthood.

It was not intended as a personal revelation.

May I make a comment? I do not wish to detract from anything that has been said by President McKay, but I would like to make this comment in relation to verse 4: "For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul."

There is a great responsibility resting upon the members of the Church, both men and women, to proclaim the words of eternal life, but more especially upon these men who have accepted the Priesthood with a promise that they would be true and faithful and would magnify their callings, and in the verse that I have read the Lord proclaims this fact: that if we fail in the duties that are assigned to us, and refuse to accept the responsibilities which come from that Priesthood, that we ourselves are

in danger of losing our own salvation. It is a great responsibility resting upon each of us to proclaim this truth to a benighted world. I say benighted because for hundreds of years they have been without the guidance of the Spirit of the Lord and the proper understanding of the things which are written in the Scriptures. They have not had a correct understanding of the nature of God, not until the Prophet Joseph Smith came to reveal it.

Lack of Understanding

Strange as that may be, considering the plainness with which the doctrine is taught throughout the Scriptures, and so plainly presented this morning by President Clark in his radio talk, that Jesus Christ is the Son of God, that they are separate individuals or personages, one the Father and one the Son, but the world did not understand. They do not understand it today notwithstanding the fact that the Lord has made it so plain through the revelations that came through the Prophet Joseph Smith.

It is rather remarkable, is it not, that all the great religious teachers of the world, since the time of the passing of the Apostles to the time that this youth went out into the woods to pray, had no clear understanding of the nature of God.

The men of the Protestant

Reformation did not understand it, and in their endeavours to correct the evils that they saw then existing, it never entered into their minds that the doctrine that had been proclaimed since the third century or the fourth century of the Christian era was not in accord with the revelations given by the Apostles of God as they are recorded in the New Testament. That never entered their minds, but they continued that same doctrine of the mysterious nature of God, that Jesus Christ lost His body after the resurrection, and was swallowed up in some mysterious way into the great body of God, ethereal in its nature.

Now, when Joseph Smith went out into the woods to pray he had no understanding that the Father and the Son were separate personages. I am sure of that. How would he know it after listening to the teachings of the ministers of his day? But he came back after the manifestation was given to him, having been instructed by the Son of God with that knowledge clearly in his mind, and proclaimed it to the world—that Jesus Christ is literally the Only Begotten Son of God in the flesh, and that He is in the image of His Father.

The Great Truth

He gave that great truth back again to the world, and unfortunately many of them, even to this day, are not ready nor willing to receive it.

Now, in the Preface to the book of Doctrine and Covenants, the Lord's Preface, the First Section in the Book, we have some proclamations given for the benefit of the world

which I would like to read to you.

“Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

“And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

“The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

“But that every man might speak in the name of God the Lord, even the Saviour of the world;

“That faith also might increase in the earth:

“That mine everlasting covenant might be established;

“That the fullness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

“Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

“And inasmuch as they erred it might be made known;

“And inasmuch as they sought wisdom they might be instructed;

“And inasmuch as they sinned they might be chastened, that they might repent;

“And inasmuch as they were humble they might be made

strong, and blessed from on high, and receive knowledge from time to time.

“And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon.

“And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—

“For I the Lord cannot look upon sin with the least degree of allowance.” (D. & C. 1:17-31.)

Need of Humility

I wish the Lord could have said, and I wish He could say it today, that this is the only Church upon the face of the earth with which He is well pleased considering this Church individually. That He cannot

say, but if we would humble ourselves, if those who are wayward and indifferent, who have received the testimony of the truth, would repent, and if every man and every woman and child who is old enough to understand, would turn unto the Lord with full purpose of heart, and honour and serve Him as we are commanded to do, the Lord would be able to say it.

The day is promised when righteousness shall prevail, and when it shall cover the face of the earth as the waters do the sea, and I am sure that many of us will have to humble ourselves if we live to see that day, and if we do not humble ourselves, and should that day come we will have to be removed.

Brethren and sisters, let us keep the commandments of God as they have been revealed. Let us set the example before the people of the earth, that they, seeing our good works, may feel to repent and receive the truth, and accept the plan of salvation, so I pray in the name of Jesus Christ. Amen.

—Continued from page 191

With President Young's company he left Nauvoo in 1846, became one of the original pioneers of 1847 under the leadership of Brigham Young, and was clerk of the camp. He returned east the same year and in 1848 came back to the valley where he resided until his demise, which occurred December 4th, 1879.

Musically inclined, he was prominently connected with the Nauvoo Brass Band and played

second violin in the first Salt Lake Theatre orchestra. In addition to “Come, Come, Ye Saints” he wrote another song beloved by the Latter-day Saints, “When First the Glorious Light of Truth,” familiarly known to the Church members as “The Resurrection Day.”

NOTE.—These extracts are from *Stories of Latter-day Saint Hymns* by the late George D. Pyper. They are edited by Sister Elaine Reiser, with permission of the publisher.

Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice while all the wicked shall mourn.
D. & C. 97:21.

“THIS is the place,” spoke President Brigham Young, July 24th, 1847, looking down on Salt Lake Valley from the mouth of Emigration Canyon. To the ordinary observer it seemed fit only for the rangy jack rabbits, poisonous rattlesnakes, and pestiferous insects which were found there. It took vision for President Young to see that it was “the place,” and it required years of privation, courageous faith and industry to make that vision the reality that it is today. The turning of a desert into a garden spot proved a blessing to the Saints and for a time afforded them peace from their enemies.

While the valley of the Great Salt Lake appeared as a forbidding place—bleak, barren and desolate, Brigham Young knew that had he chosen the seemingly more fertile coast country, and his far-sighted policy of colonisation required the complete exploration of the entire Rocky Mountain territory. Communities were started in Utah, Idaho, Wyoming, Arizona, Nevada, Oregon, and California. Deseret, a Book of Mormon term meaning thrift, and denoting industry, was the name the Saints gave to their land, which stretched from the centre of Wyoming to San Diego, California.

The vision of a prophet, that such forbidding land would blossom as a rose and enrich the

saints was doubted by many. Jim Bridger, frontier trapper and explorer ridiculed the idea of growing wheat in Salt Lake Valley. In fact he offered \$1,000 for the first bushel.

The Saints, ever obedient to their calling and faithful to the Lord (D. & C. 136), prospered, and Zion with outstretched hands welcomed thousands of immigrants yearly to increase its population and to erect additional communities.

Today we are told that this land of Great Britain, a chosen land, is now “the place,” for us. We are to be blessed with a Temple and surely if we pioneer this land with the same stamina, zeal, and courage the pioneers of a hundred years ago possessed, we will be blessed and Zion will prosper here.

While we are not required to forgo the pleasures and luxuries of life as did the earlier Saints we are promised the same reward. How fortunate we are.

Remembering then, that we will prosper and benefit according to our works, let us not shirk our responsibilities. Let us build a great and dedicated Zion unto the Lord by keeping His laws and commandments, by serving our fellow men, co-operating with one another, doing missionary work, and accepting the duties, whatever they be, as we are called.

D.L.W.

Stories of Our Latter-day Saint Hymns

Hymn by William Clayton

Tune of Old English Origin

“COME, COME YE SAINTS”

Come, come, ye Saints, no toil nor
labour fear,
But with joy wend your way;
Tho' hard to you this journey may
appear,
Grace shall be as your day.
'Tis better far for us to strive
Our useless cares from us to drive;
Do this, and joy your hearts will swell—
All is well! All is well!

Why should we mourn, or think our lot
is hard?
'Tis not so; all is right!
Why should we think to earn a great
reward,
If we now shun the fight?
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this truth to tell—
All is well! All is well!

We'll find the place which God for us
prepared,
Far away in the West;
Where none shall come to hurt or make
afraid;
There the Saints will be blessed.
We'll make the air with music ring—
Shout praises to our God and King;
Above the rest each tongue will tell—
All is well! All is well!

And should we die before our journey's
through,
Happy day! All is well!
We then are free from toil and sorrow
too;
With the just we shall dwell.
But if our lives are spared again,
To see the Saints, their rest obtain,
O how we'll make this chorus swell—
All is well! All is well!

ALTHOUGH it was generally believed that the writing of “Come, Come, Ye Saints” took place on the Pioneer journey between Winter Quarters and Salt Lake City, the hymn really was written while the company of Brigham Young, of which William Clayton was a member, was at or near Locust Creek, about forty-three days out on the journey from Nauvoo to Winter Quarters. William Clayton's diary has a very brief note concerning it under the date of Wednesday, April 15th, 1846: “This morning I composed a new song—‘All is Well’.”

From the **Relief Society Magazine** (Vol. 8, page 57, 1921) the following story is told: “Presi-

dent Young, feeling great anxiety because there were murmurings in the camp of Israel, called Elder William Clayton aside and said: ‘Brother Clayton, I want you to write a hymn that the people can sing at their campfires, in the evening; something that will give them succour and support, and help them to fight the many troubles and trials of the journey.’ Elder Clayton withdrew from the camp and in two hours returned with the hymn familiarly known as ‘Come, Come, Ye Saints.’ His personal testimony is to the effect that . . . it was written under the favour and inspiration of the Lord.”

“Come, Come, Ye Saints,” within the small space of its four

stanzas, epitomizes the wearying hardships, the unfaltering faith, the indomitable courage, the unconquerable spirit of the Mormon Pioneers.

The first stanza is a challenge to the courage of the Pioneers: though the journey may be hard the grace of God will strengthen them; useless cares will be thrown aside; murmurings will cease. As a recompense, joy! All will be well!

Stanza two spiritualises the Pioneer endeavour: why mourn? Why expect a reward if they falter? Why shun the fight? "Gird up your loins, fresh courage take, Our God will never us forsake"—another call for fortitude with a glorious promise.

The third stanza gives assurance of temporal joys: that the Saints will find a resting place in the West as foretold by their prophet. There they will all be safe from mobs and violence; there they will swell the air with music and praises to God their King.

The final stanza dedicates anew their lives to their task. Living or dying they will be true; if the latter, they will find a celestial home with the just, free from toil and sorrow; if the former, their lives spared, they will shout praises to God, and make the chorus swell with—"All is well! All is well!"

Truly, "Come, Come, Ye Saints" is worthy to be classed among the great hymns of Christian literature, because the poet has caught the spirit and sentiment of an oppressed people and crystalised them into simple verse which arouses the interest of the multitude.

The Tune

The tune to "All is Well" is of English origin, and was brought down by oral tradition until its appearance in **Union Harmony and Original Sacred Harp**, early Southern publications. In 1844, two years before the exodus, J. T. White, of Georgia, revised the song, giving it more emotional vigour. William Clayton then adapted it simply to fit the new words he had written.

About the Author

William Clayton, a native of Penwortham, Lancashire, first saw the light of day, July 17th, 1814. The earliest missionaries who visited England in 1837 found an ardent convert in young Clayton and he was soon baptised, ordained to the Priesthood and set apart as a missionary. In March, 1838, upon the return of Apostles Heber C. Kimball and Orson Hyde to America, William Clayton became second counselor to President Joseph Fielding, holding that position until 1840. In the meantime he closed up his private business and devoted himself to missionary work in Manchester, where at the end of eighteen months he reported 240 members in the branch he had established there. He emigrated to America September 8th, 1840, sailing on the ship "North America", arriving in New York October 11th, and in Nauvoo November 24th, 1840. He first lived on the west bank of the Mississippi River. Later he became the prophet's private secretary, then clerk and recorder of the Nauvoo Temple, and after that was elected treasurer of the city of Nauvoo.

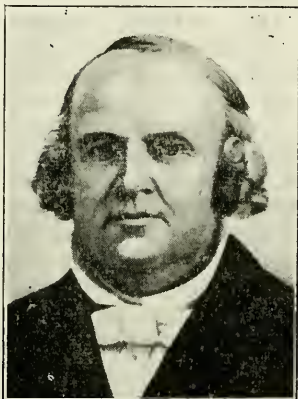
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The British Mission in Retrospect

CONSOLIDATION

"The members in Great Britain at this time were comparatively young in the faith, and uninformed as to the doctrines and procedure of the Church, beyond the first principles and ordinances. To instruct them, and to put the machinery of the great Church organisation into working order, were the first tasks of Joseph Fielding and his brethren."—"A Century of Mormonism in Great Britain", Richard L. Evans.

AND this was no mean task for the British Mission Presidency. With two thousand names recorded as members of the Church in Britain a great deal of work was necessary. The membership did increase, but



Dr. Willard Richards

not at the rate it had, since proselyting took second place now to the work of consolidation.

The departure of Heber C. Kimball was truly a loss to be sustained by the brethren, but it did not cause the weakening calculated by enemies of the work. They reckoned without the Lord. For about two years the brethren carried on, building up where the opposition made attempt to demolish and continually strengthening the Saints in their tender age of membership in the

Church. Before Elder Kimball and his companions had actually left these shores, a Rev. Richard Livesey made an effort to deal the "new religion" a death blow. He published a pamphlet derogatory to the Church. He had apparently gathered a good deal of scurrilous information from the American press after spending some time in the United States on missionary work for his own (Methodist) Church there. But the venture was a failure and his own vacillating remarks in defence of the pamphlet destroyed any chance it might have had to sway the minds of the easily influenced.

Thomas Webster became another tool of the Evil One in an attempt to strike at the foundation of the work in this land. The amazing spiritual perception of Heber C. Kimball thwarted this. Before sailing he had prophesied that Brother Webster would apostatise from the Church and he had committed the prophecy to paper. Only Joseph Fielding and Willard Richards read this before it was sealed up so that no others should know of it until it might be fulfilled. The brethren were most active in sustaining this brother and he did blossom under their care until it seemed that Satan might be defeated. Then ambition entered

—Continued on page 269

ONE CHURCH

UNITY is a prominent characteristic of the Church of Jesus Christ.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat;

Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13-14.

The Saviour in the Sermon on the Mount stressed the importance of singleness of purpose which sends one in the straight line of compliance with the will of the Lord. This fosters unity in His Church.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils and in thy name done many wonderful works?

And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." Matt. 7:21-23.

"Doing the will of the Father" marks one as being one with the Lord in His Church. Thus is the characteristic unity maintained.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

In these words, the apostles were charged to maintain the unity of His Church.

Peter convinced his listeners on the day of Pentecost of the supreme position of Jesus as Lord and Christ and moved them to ask "Men and brethren, what shall we do?"

His answer is applicable to all mankind:

"Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls.

And they continued stedfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers.

Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved." Acts 2:37-42, 47.

Further evidence of the oneness which characterised the Church of Christ under the leadership of the apostles is offered in Acts 4:32-33:

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things in common.

And with great power gave

the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

Our Lord and Saviour expressed the ideal of unity for His Church in His prayer for His Church.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11.

"Neither pray I for these alone, but for them also which shall believe on me through their word:

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:20-23.

Such oneness being necessary in His Church, it is understandable that the apostles deplored division and dissension and warned so strongly against it:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned; and avoid them.

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Romans 16:17-18.

"Now I beseech you, brethren,

by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Corinthians 1:10.

Paul further asserted that those who split off into divisions would not be accepted. Only one Church is Christ's.

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? Was Paul crucified for you? or were ye baptised in the name of Paul?" 1 Corinthians 1:10-13.

In Christ's Church there must be unity. Division, contention, disunity are evidence of departure from the Church of Christ.

Only one church can be God's true Church. It is vital that we find it and accept it.

All members of the natural body are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear I have no need of thee, nor the head, to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body; and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honoured with it.

Joseph Smith

MEETING ON THE SABBATH DAY

"And God blessed the seventh day, and sanctified it: because that in it he rested from all his work which God created and made." Genesis 2:3.

"Remember the sabbath day, to keep it holy." Exodus 20:8.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the Most High; . . .

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or in other words, that thy joy may be full.

"Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

"And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

"Verily I say, that inasmuch as ye do this, the fulness of the earth is yours. . . ." Doc. & Cov. 59: 9, 10 and 13-16.

THE Lord's direction to keep the Sabbath Day holy is the oldest of all His directions to Man. By implication it becomes a commandment at the close of the Lord's major work, the Creation of the World, when He sanctified the seventh day.

On being cast out of the Garden of Eden and made to work, the dedicated day of rest was no doubt perpetuated by Adam and his progeny upon which day they offered their sacrifices in obedience to God's command.

The command was firmly reiterated to Israel among the Ten

Commandments and strict adherence to it and its sacrificial observances was maintained throughout their wanderings.

In 1831, little more than a year after the Church of Jesus Christ had been re-established upon the earth and the Land of Zion designated, the Lord again repeats the Commandment to His people.

Now what is the purpose of the Sabbath Day?

It is twofold.

It is the one day in seven which is to be set aside for man to rest.

On that day he is to worship God, his creator.

From the beginning, time has been divided into weeks of seven days and it has become a universal custom to take one of these days as a rest day; but by no means do all people believe in the necessity of worship on that day, and perhaps a little closer examination of the requirements listed above would be helpful to us.

It is our earnest desire to return to the presence of God and in preparation for that, attendance at our Sabbath Sacrament meetings plays no small part. By so doing we are fortified to resist temptation at other times in surroundings not always conducive to righteous living.

We are reminded, through partaking the sacrament, of the covenants we made on acceptance of the rite of baptism, and it provides opportunity to unite in and appreciate the brotherhood of man.

What should be our behaviour therefore on the Sabbath Day?

Let us, immediately, dispel any thoughts of puritanical "Sunday gloom"—suitably composed features—better known as a long face—and a stilted, unnatural and insincere deportment in keeping with the same.

"Man is that he might have joy"—and what better time to express joy in the knowledge of the Gospel than in that period set aside for the worship of the Author of the Plan of Salvation? In fact we like to think such rejoicing characteristic of Latter-day Saint gatherings. The simplicity of our service allows for an ease of communion between the worshippers that truly admits of the Divine filial spirit. Yet, we might remember, while invoking the presence of that Spirit, to behave as though we are in the Presence. Doubtless God rejoices with us, as do the angels in heaven, in mutual admiration of all things created. He is glad and smiles paternally, expressing an inward joy at our remembrance of Him. Our joy can be expressed in the singing of hymns, the rendering of music in various beautiful ways, the vocal expression of our testimony and listening to the preaching of the Lord's Word by the mouths of His Priesthood.

We are adjured, indeed to "do none other thing" than this and even to prepare the food necessary to sustenance only to the end that we shall be physically capable of fulfilling our sacred obligations.

The Lord adds a warning, in fact, that we should not allow our gladness of spirit to get out of hand, for much laughter is sin. Some find it difficult to reconcile cheerfulness with reverence.

Why? Is it not possible to be quietly, reverently, joyful?

Both the Priesthood—in their direction and conducting of Sabbath Day Meetings—and the congregation in their behaviour at them bear responsibility for proper worship. The following simple advice is offered to ensure an attitude of reverent joy so desirable on the Lord's Day in our meetings.

NOTE.—Advice for conducting officers is to be issued in a special bulletin for Branch Presidents.

1. PARTICIPANTS.

All present at a meeting convened on the Sabbath Day are participants and can contribute to the beauty of the occasion.

THOSE SPECIALLY ASSIGNED TO TAKE PART IN THE PLANNED PROGRAMME MUST BE PREPARED.

While speakers will seek inspiration, it is well to remember that success comes from a good deal of "perspiration"—the result of work!

A nutshell rule for speakers is: Stand up! Speak up!—and Shut up! Don't apologise for what you are going to say before you say it. Let your audience be the judge of your capabilities. Since they are your brothers and sisters they will not tell you how bad you were going to tell them you are! Do your best. No one can do better than their best.

Speakers should avoid reading their addresses. Your audience lose interest when it appears that you are not addressing them. It might also appear that you are not expressing your own thoughts when reading from a script.

Hesitance can be overlooked if what is said comes from the head or heart.

2. CONGREGATION.

THE CONGREGATION SHOULD BEHAVE AS IF THEY ARE READY ALWAYS FOR THE PRESENCE OF THE SPIRIT INVOKED IN THE OPENING PRAYER.

(a) There is no need to arrive at the meeting place half an hour before the service commences. This invariably leads to numbers of people standing about the entrance or hall chatting in louder tones than is necessary and destroying that peaceful quiet so helpful before the meeting starts. Fifteen or ten minutes before meeting gives ample time to secure a seat where we should sit in quiet contemplation until the first hymn is sung.

Better of course be punctual than too early or late.

(b) Greeting need not be boisterous. There is equally as much feeling in the quiet "Hello, how are you?" as in the loud, exuberant same.

(c) Some might prefer silent contemplation of the things of God before meeting begins. If you wish to converse keep your voice low. Don't talk about the show you saw last night, or what fellow you danced with and the consequent "date" you are to have with him; nor show snaps of yourself and your friends across the rows to each other; nor offer sweets or gum and rustle paper in doing so, and don't discuss Sister So-and-so's new hat or dress. Wait until after the meeting to tell her how nice she looks in it!

Enter quietly. Make your greeting quietly. Be seated and wait quietly.

(d) However boring the speaker may seem to you, don't yawn and look at your watch or the wall-clock—and don't strike inelegant attitudes. Don't leave the hall while someone is speaking or singing, nor, if you are late, enter it. Try to avoid calling anyone out of a meeting in session unless the matter is very urgent.

(e) Your after-meeting chat can be enjoyed quietly. Don't destroy the spirit of the meeting just held by what you say at that time and how you say it. Don't obstruct people in your row from getting out. If there is space in your meeting place about your seating move into it, or if there is an entrance hall or ante-room move into that to chat with whomsoever you wish.

When you have exhausted joyous comment on the meeting, your greetings, your branch business or your Gospel discussion and made your farewells, **DON'T LINGER.**

Take the Spirit of the Lord you have so much enjoyed **HOME WITH YOU** and reflect upon it.

It is still the Sabbath Day.

We do not believe in worshipping God, or being religious on the Sabbath day only; but we believe it is as necessary to be religious on Monday, Tuesday and every day in the week, as it is on the Sabbath day. . . . Believing and acting thus we become strengthened in our faith, the Spirit of God increases within us, we advance in knowledge, and we are better able to defend the cause we are engaged in.

Joseph F. Smith

THE CHURCH AND THE WORLD

Two prominent women of the Church passed through London this past month on their way to attend the tri-annual international conference of 34 National Councils of Women in Helsinki, Finland.

Representing the United States Council of Women, among others, will be Sister Belle S. Spafford, General President of the Relief Society, and Sister Marba C. Josephson, member of the Young Women's Mutual Improvement Association General Board.

As Chairman of the American delegation, Sister Spafford will take an important part in the international conference, assuming the duties normally taken by Mrs. Charlotte Leyden, national president, who is unable to make the trip.

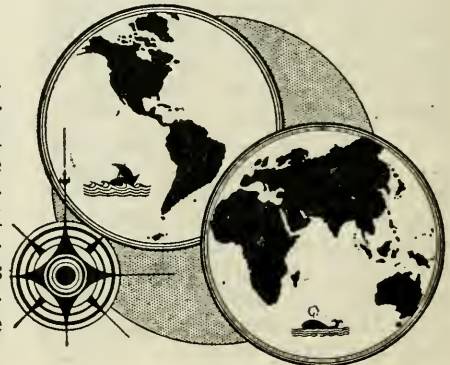
Theme of the Helsinki conference has been stated as "Women's Responsibility to the Opportunities and Dangers of the Atomic Age."

Sister Spafford will return to London after the Helsinki conference where she will be entertained by the British Council of Women's Clubs.

Alderman John Davis of Watford, a friend of missionaries for over twenty years, was elected Mayor of Watford recently. We join with all the former missionaries Mayor Davis has befriended over the years, to wish him continued success in his civic duties and offer our sincere congratulations on this added honour he has received.

Brother Harold H. Jensen, of Salt Lake City, Utah, a former missionary in the Birmingham District, has written informing us that one of his former companions, Elder Earl Palfreyman, recently received recognition as the outstanding insurance salesman for the New York Life Insurance Co., in the United States. Brother Palfreyman led all salesman in writing group insurance policies. Notification of Brother Palfreyman's accomplishment was contained in a letter from the vice-president of the company in New York, which was released to newspapers.

Brother Jensen, described Elder Palfreyman as a sincere hard working missionary. When he started out he was like all new missionaries, a little fearful of facing the none too pleasant greetings occasionally received while tracting. But confidence grew and Brother Palfreyman became an enthusiastic missionary—and this enthusiasm carried over naturally into his professional life which accounts for his tremendous success.



One of the most significant dates in Brigham Young University history was Wednesday, May 26th, 1954. On that date some twenty-two buildings were dedicated. Brigham Young University, now the largest church supported University in America, continues to grow by leaps and bounds.

Women Church Leaders Visit London

While in London on their way to Helsinki Conference, Sisters Belle Spafford and Marba C. Josephson attended a hastily arranged meeting in the South London branch on the regular Wednesday evening Relief Society night. Some 60 or 70 people were present, a few being from distant parts of the Mission. The evening was most rewarding and the Sisters stimulated and inspired all present with their remarks. It being the first Wednesday of the month the sisters present were given their usual opportunity of bearing their testimonies and many responded. At "Home Night" at "Valerian", the evening of each week that President and Sister Reiser entertain the Mission Office Staff, Sister Spafford graciously answered questions and told of the tremendous growth the Relief Society is showing in every phase of its work. Membership has increased 5 per cent. over the previous year and the new office building in Salt Lake City, which is costing nearly £430,000 will soon be completed.

The annual All-Church golf tournament for 1954 has been scheduled for the Ogden, Utah, Golf and Country Club on July 26th, 27th and 28th. The tourney will be the crowning event of a widespread golf programme throughout the divisions of the Church.

Last year competitors from Canada, Texas, Wyoming, Arizona, California, and Utah arranged their vacations in order to play in the outstanding golf tournament.

Dr. Thomas Martin, who was born near Sheffield, England, famed Dean of the former Applied Science College of Brigham Young University, will retire with Emeritus status and be given opportunities for further research in his specialities.



Sister Belle Spafford with Sister Elizabeth Reiser outside the Mission Home

CLARA

CLARA was a black and white hen who lived in Farmer Brown's yard with forty-nine other hens. Unfortunately for Clara she was different from the other hens because she had a very long neck. Now Clara was proud of her neck—but all the other hens laughed and laughed whenever she strolled by.

Each morning she would lay a beautiful speckled egg—one that any hen would be proud to lay—then she would strut up and down the farmyard, stretching her neck out and clucking loudly. All the other hens would watch her and call out rude remarks, such as "Good morning, Mrs. Elastic Neck", or "She thinks she's everyone just because she lays speckled eggs—pooh!" and so on. Poor Clara! She was very miserable and lonely.

Now there was just one thing that upset the serenity of the other hens and that was the increasing number of visits paid on them by Rufus the Red Fox. Each day for the last week he had come creeping up and before anyone saw him he was off with one of the hens. The trouble was that there was a hedge around the yard and none of them saw him until he was right over it—and then it was too late to attract the attention of the farmer.

The one morning as Clara was strutting up and down the yard, stretching her neck and clucking away, she stopped very suddenly and all the other hens wondered why. Obviously Clara had seen something she did not like, and sure enough—Clara started to strut towards the farmhouse door. In no time at all she created such a fuss and noise that the Farmer came rushing out to see what was the matter and he was just in time to see Rufus the Fox nosing his way over the hedge.

Well as you can guess, he picked up his gun and soon made sure that Rufus wouldn't steal any more of his chickens.

Immediately all the hens clustered around Clara, chatting and making such a noise. "What a fine neck, you have my dear"—"Such a fortunate thing to be able to see over the hedge, Clara"—"We wish we had been as lucky as you". From that day until now, Clara has been the favourite hen in the farmyard. She has first choice for all the titbits and all the other hens move so that she has plenty of room at the food trough—and if you ask any of them, "Who lays the best eggs?" "Why, Clara, of course!"

WINNERS !

We are pleased to announce the winners of last month's "Journey Through Britain" contest.

1st Group (Excellent)

Jeanette Clark, Wythenshawe.
Joy Dunn, Derby.
Trevor Kennington, Hull.

1. Matthew 25:40.
2. Ruth 1:16.
3. Psalms 24:3.
4. Genesis 2:2.
5. Acts 9:5.

Susan Starling, Wythenshawe.

2nd Group (Very Good)

David Cook, Oldham.
Steven Cook, Oldham.
Beryl Skinner, Oldham.
Eileen Pashby, Hull.

3rd Group (Good)

Christine Burgess, Birmingham.
Marie Ross, Wigan.
Congratulations to all of you.

Announcing The Children's Section Photography Competition

Here is an opportunity to win a prize with one of the photographs you take during your holidays this year. These are the rules of the competition:

1. Anyone aged 15 or under can send in an entry.
2. There is no limit to the number of entries you can send.
3. Each photo should have the name, address and age of the competitor on the back.
4. Each photo should be accompanied by a short description of when and where the picture was taken.
5. The closing date for the competition is August 31st, but you can send in entries as soon as you like.
6. Entries should be sent to
The Children's Editor,
149 Nightingale Lane,
Balham, S.W.12.
7. If you want your photos returned please send a stamped addressed envelope with your entry.
8. The winning entry will be published in the Children's Section.

Here are a few things to remember when you are taking photos:

1. Do not face bright sunlight.
2. Stand at least six feet away from your subject.
3. Do not try to photograph moving objects unless you know that your camera is suitable for such shots.
4. Remember to turn the film after every shot.
5. Be careful when taking people that they are not obscured by shadows.
6. Remember that you will only get into your photograph what you can see in your view-finder—so don't cut off people's heads or legs.

SEARCH THE SCRIPTURES

Can you find the references for the following texts—in each case the book where they can be found is given but not the chapter and verse.

1. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew).
2. Intreat me not to leave thee, or to return from following after thee. (Ruth).
3. Who shall ascend into the hill of the Lord. (Psalms).
4. And he rested on the seventh day from all his work which he had made. (Genesis).
5. It is hard for thee to kick against the pricks. (Acts).

(Answers opposite)

Jean Silsbury

Church Statistics and Expenditure, 1953

For the Information of the Members of the Church

The First Presidency issues the following statement of items concerning the condition and operation of the Church for the year 1953.

I. STATISTICAL INFORMATION

Number of Stakes of Zion, at end of year	211
Number of Wards	1,655
Number of Independent Branches	229
Total Wards and Independent Branches, at end of year	1,884
Number of Missions	42
Church Membership:	
Stakes	1,034,381
Missions	211,981
Total Membership (at end of year)	1,246,362
Church Growth:	
Children blessed in Stakes and Missions	44,535
Children baptised in Stakes and Missions	25,771
Converts baptised in Stakes and Missions	16,436
Social Statistics:	
Birth rate per thousand	39.24
Marriage rate per thousand	9.24
Death rate per thousand	5.68
(These data on births, marriages and deaths are computed from stake reports and do not include missions)	
Missionaries:	
Number of missionaries in the missions of the Church (including those en route to or from their fields of labour)	2,742
Number engaged in missionary work in the stakes	6,817
Total missionaries—December 31st, 1953	9,559
Number of missionaries who received training in the Missionary Home in 1953	1,750

II. FINANCIAL DATA

This section will be presented under two headings:

First. Expenditures for Church organisations which originate directly and indirectly from the office of the Corporation of the President, which expenditures are funded in the main from the tithes of the Church.

Administrative Expenses:

£

For salaries of Church employees in the office of the Presidency and the office of the Presiding Bishopric, and special committees; for the living allowances and travel expenses of the General Authorities; and for equipment and miscellaneous items of office expense 502,826

Stakes and Wards:

For expenses of 211 stakes and 1,884 wards and independent branches, including the maintenance of buildings; expenses and mileage allowance of stake presidents and bishops; furnishings for stake and ward offices; erection, remodelling and repairing of stake and ward buildings 4,183,966

Missions and Missionary Work:

For maintenance and operation of the established missions of the Church; living and travelling expenses of mission presidents; return fares of missionaries; for expenses of bureaux of information and of the Missionary Home in Salt Lake City; for free literature, radio and publicity expense; for erection, remodelling, purchase and maintenance and renting of meeting houses and other buildings .. 2,055,386

Temples:

For expenses of the eight temples now in operation and for construction work, repairs and maintenance of all temple buildings, out-buildings, and grounds 993,282

Welfare:

For the purchase of equipment, commodities and containers; for operating expenses of bishops' storehouses, and for the transportation of commodities; for the purchase, construction and remodelling of bishops' storehouses and other general welfare properties; for General Church Welfare Committee administrative expenses; and for the care of the needy—rents, light, fuel, hospitalisation, burials etc. 541,026

General Buildings and Grounds:

For maintenance of and repairs and improvements to general Church buildings and grounds, including the Church Administration building, Church hospitals, Salt Lake Tabernacle, Assembly Hall, and buildings situated immediately adjacent to the Temple Block .. 197,281

Schools and Educational Activities:

For operating expenses of the Church educational system, including the Brigham Young University, Ricks College, Juarez Stake Schools, 18 institutes, 189 seminaries, and of the Deseret Gymnasium; and for the erection and repair of buildings; and for purchase of building sites 1,742,581

Genealogical Society:

For the maintenance of the genealogical library, archives, temple index bureau, and allied departments; for recording, indexing, photographing and filing genealogical and temple ordinance data, including the names of 614,280 persons forwarded to the temples for ordinances; and for microfilm copies of genealogical records from 9 states and 10 foreign countries equivalent to 84,849 printed volumes of approximately 300 pages per volume 336,072

Other Expenses:

For taxes and assessments; insurance; contributions to civic and non-church educational institutions; for maintenance and repair of historic properties and monuments; for restoration of the Church Fire Insurance Fund; and for other purposes 126,284

Total (Church General Funds Spent) 10,678,704

Second. Expenditures which originate in the stakes, wards, missions, schools and other organisations and agencies of the Church, which are covered by institutional collections and by contributions of the people other than tithing.

For construction and repair of meeting houses and other buildings and for purchases of sites, buildings and furnishings 4,258,157
 For stake, ward and mission maintenance purposes (including auxiliaries' recreation expenses) 1,923,851
 For assistance to needy from ward and mission fast offerings 521,375
 For acquisition of storehouses and budget production projects (including the operating expenditures of said projects) 409,882

For assistance to missionaries from contributions received by wards and stakes	90,397
For operation of the Primary, Children's Hospital, of the auxiliary general boards, and of the temples	122,506
Educational institutions—from tuitions and dormitory and other service income	1,000,380
Hospitals—for care of the sick—in addition to contributions to the Primary Children's Hospital and in addition to the amounts paid from tithes included in Part I	10,416
Auxiliaries—from publications, sewing projects, and other business income	578,257
Temples—from clothing rentals and other receipts	55,831
Deseret Industries, Deseret Clothing Factory, and group canning projects—from operating income	292,460
Welfare budget production projects—from operating income	529,410
Total expenditures from contributions and collections other than tithing	9,792,922
GRAND TOTAL —Expenditure of the Church, from general funds, local contributions and other income, for the year 1953	20,471,626
(In converting from \$ to £, the figures were figured to the nearest pound.)	

Your Ideas Please!

The Building Fund Corner

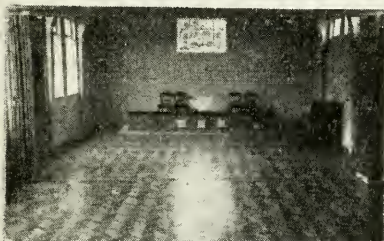
EVERY organised branch should have a Building and Maintenance Fund. Branches fortunate enough to have their own premises are always needing money for repairs to wear and tear, or for improvements. Branches who haven't premises of their own should be doing all they can to procure them. The Church Authorities are liberal in advancement of capital for such purpose when they see an active group making efforts to provide themselves with a house in which to worship the Lord. But they are particularly anxious to have the membership feel the pride of ownership in that they have materially contributed towards the cost of these buildings in either cash or labour.

That commendable efforts are being made in many branches is noticeable in the reports published in District Activities columns of socials, suppers and other functions.

Wythenshawe, of whose new meeting house we read in this issue, have, in addition to the functions already reported used several ideas to raise money for their handsome building. For instance, Sister Patricia Isherwood raised quite a few shillings by loaning out her electric cleaner to neighbours; Brother Harry Bailey entered the wholesale buying and retail selling business with some profit to the Fund and the Relief Society sisters of the branch served refreshments to those attending a Branch President's Conference and turned the profits over to the Fund.

We would like to have your ideas for raising cash for the Building Funds. We will be glad to publish them and for the best received each month, judged by President Reiser and the Star staff, we will award a small prize of half-a-crown. Let's hear from you.

Wythenshawe



Wythenshawe Branch used their new chapel for the first time Sunday, June 13th, 1954. It had been initially used for a Branch President's Conference on the preceding Saturday. Pictures above show a general view of the outside of the building (top), looking towards the rostrum (centre left), and looking towards the stage (bottom left). The ground floor is divided by folding doors to allow capacity seating when required. Bottom right picture is the Wythenshawe Branch Presidency. Reading from left to right: 1st Counsellor Ronald A. Maze; President Frank Wattleworth, Cecil Kearns, 2nd Counsellor, and Gordon W. Mallard, Branch Clerk.

Junior Sunday School

On 23rd May the South London Branch inaugurated a Junior Sunday School.

Here is an observer's impressions.

Come and share with me a delightful experience.

THE room accommodates about twenty-five chairs, arranged in neat rows. There is something unusual about these chairs, however. They are all small, and are coloured either red or green. About eighteen of the chairs are occupied by boys and girls of up to about seven years of age. Facing the chairs at the front of the room is a diminutive pulpit, also in attractive colours and neatly curtained at each side. One or two adults are present. An organ is playing. Hanging on the walls, just above the children's eye-level, are pictures of animals, flowers, fruits, and summer fields, all attractively coloured in crayon or water colours. The scene is one to delight the eye.

By now you will have guessed that we are in a Junior Sunday School, that is a special Sunday School just for the younger children. Sit down here at the back with me and observe what goes on.

The children sing the songs with enthusiasm and tunefulness, sometimes accompanying them with appropriate actions. Opportunities are taken to teach, as when the chorister says during the sacrament hymn, "Now we will hum the next verse and all think about what we are going to do after this hymn." A little girl stands behind the small pulpit and leads in the sacrament gem. All is quiet as the sacrament is blessed and passed.

Every child present is an individual. One comes up to give a talk, falters, and, after a few kind words from the sister in charge, resumes her seat. Another little girl, with all the charm and personality of a "natural", tells a beautiful story about Jesus. An adult talks to the children, and they participate by answering her questions.

To the strains of the organ the children separate for classes where they sit on their little chairs around midget tables also painted red or green. This kind of furniture tires them less than adult furniture does, and they are therefore very attentive.

The children reassemble and raise their voices in another favourite song. A little boy offers the closing prayer. It is time for you and me to go, and as we leave we cannot help reflecting how nice it would be if the children in our own branch could learn in such pleasant, happy surroundings; where as a charming little group they could sing so sweetly, as we have just heard these children sing,

"I thank Thee, dear Father in
heaven above,

For Thy goodness and mercy and
kindness and love.

In the dear name of Jesus so
loving and mild

I ask Thee to bless me and keep
me Thy child."

READERS' RHYMES

SABBATH SERVICE

As I enter into soft tranquility,
Exigencies of life but shadows
seem;
The organ gently murmurs—then crescendo—
My thoughts soar too, then focus on
a beam
Of light, which gilding every flowery
blossom,
Has set each facet of the crystal
vase a-gleam.
The air is vibrant—hovering every
praise unsung;
But not for long—
The treble, alto and the tenor base as
one,
Pour out the yearnings of their hearts
In song.
Then rev'rently the cloth of white is
lifted,
Revealing once again the sacred
fare;
And, emulating mission'ries who've
taught me,
I bow my head, remembering in
prayer.

Elsie Rock,
South London Branch

SOMEONE

What man can live a life of incredulity
who, at day's end pays no respect to
God?
Who, after seeing life's vicissitudes,
is blind to succour lent to men
downtrod?
What man can see the sun, the moon,
the star,
and in his mind the judge of all
disbar?
What man on earth has power of per-
ception,
and yet interprets that perceived as
chance?
Who, on this earth expresses no con-
ception
of the mission of his life and its
expanse?
What man is hopeless of a life to come
and thinks that spirits, labile, too,
succumb?

Elder Joe Kent Kerby

Three things I hold within my
memory—
Frail apple blossom on a windy hill,
The evening star at twilight, calm and
still,
The wide untrammelled freedom of the
sea.
Three things I wish within my soul to
be—
Hope, sweet as apple blossom on the
hill,
Faith, like the star of ev'n, calm and
still,
And love as deep and boundless as the
sea. **J.W.**

THE SEEKER

If you should seek with real intent,
And on God's own great truths be bent;
In all humility you must pray,
And God Himself will point the way.
Your seeking days will soon be passed,
You'll find true friends around at last,
From you real joy will radiate;
You'll find your answer not too late,
Pray deep and earnestly, and lo—
You'll find the path down which to go.

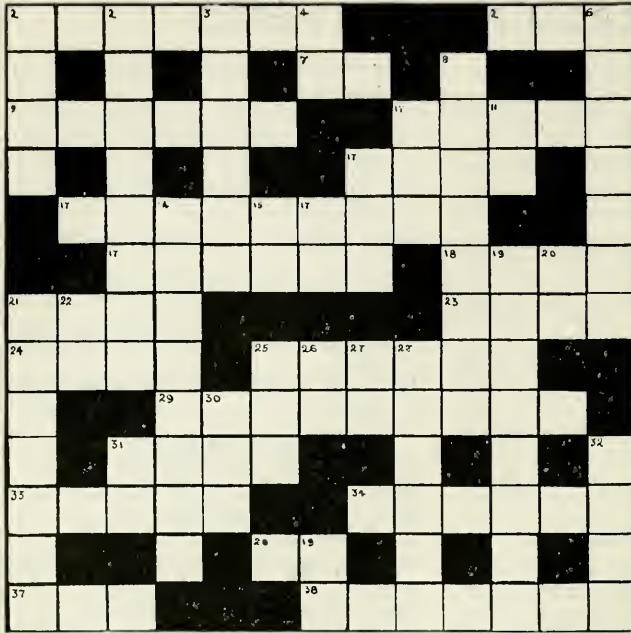
In reading last month's issue of the
Millennial Star I came across the poem
by Audrey D. A. Hurst, an investigator
from the Leeds District, I felt that her
poem was just "crying out" for an
answer, so I sat down and wrote the
above.

Shirley Laycock

PRAYER AT BAPTISM

Today I feel a great awakening,
As I realise what's to be;
A day when I shall die—and re-live:
And come back, my Lord, to Thee.
Make me true, make me worthy
Of this gift Thou dost bestow;
Pour Thy bounteous blessings o'er me,
Give me strength that I may grow.
Give me strength, that I may grow
Lord,
Ever nearer unto Thee;
Let me feel Thy Holy Spirit
Flow within the heart of me.

Ronald Pilkington,
North London Branch



CROSSWORD PUZZLE

All but a few of the clues in this puzzle have reference to the Bible. If your memory is good enough to help you solve it without reference to the sacred tome, so much the better. If you find it necessary to search a little it is hoped that the pleasure gained from doing so will be equal to that gained from compiling the puzzle.

CLUES

ACROSS

- | | |
|---|---|
| <p>1. The Beginning (7)</p> <p>5. Hannah was no longer this after Eli had spoken to her (1 Sam. 1) (3)</p> <p>7. King of Bashan (2)</p> <p>9. Giants of the Old Testament (Gen. 14) (6)</p> <p>10. Many Bible stories can be called this (5)</p> <p>12. The Herdman Prophet (4)</p> <p>13. Where Paul preached to the Greeks (Acts 17) (9)</p> <p>17. Timothy's mother (6)</p> <p>18. This is one of the things Balaam said was goodly (4)</p> <p>21. I AM hath ---- me to you" (Ex. 3) (4)</p> | <p>23. A bitter fruit mentioned in Psalm 45 (4)</p> <p>24. "Shall the ---- be taken from the mighty (Isaiah 49) (4)</p> <p>25. "- --- me -- the rock that is higher than I" (Psalm 61) (4, 2)</p> <p>29. Are their teeth set on edge? (see Ezek. 18) (9)</p> <p>31. Ambidextrous deliverer of Israel (Jud. 3) (4)</p> <p>33. The visionary Elkoshite (5)</p> <p>34. The brave Prophet (6)</p> <p>35. Animal of great value to Israelites (2)</p> <p>37. One of whom Moses used before entering the Promised Land (3)</p> <p>38. The people that were this were very wicked (2, 5)</p> |
|---|---|

—Continued from page 192

his heart and he commenced to destructively criticise the brethren and the work. He was called to repent, but defiant, took upon himself authority to administer the sacrament to a group of people in a private residence, among them being a non-member and an excommunicant.

Regretfully the brethren were compelled to excommunicate him and fearing that he would carry members out of the Church with him they unsealed the prophecy and read it to the members in the area of Thomas Webster's influence. He then made desperate and active effort to "expose" Mormonism. It is the common act of a frustrated renegade. As is common, it failed.

The adversary now turned his powers upon Elder Willard Richards. It had been revealed to Joseph Smith in July, 1838, that Elder Richards was to be ordained an Apostle and although Joseph had not transmitted the news to him Elder Richards had learned of it by

revelation also. Joseph says: ". . . it appeared from that time that the devil seemed to take a great dislike to him, and strove to stir up the minds of many against him." He was criticised because of his wife, Jenetta Richards, whom he had married in September, 1838, with whom they continually found fault. But he suffered it all triumphantly.

Isaac Russell, who had rendered good service while here left the Church after returning to America and sought to undo the work he had accomplished in Alston by writing a disturbing letter to the Saints there. Warned however by a letter from Heber C. Kimball, ever thoughtful of the British Mission, Elder Richards journeyed there and exposed the lie of this attempt.

Thus the work of the devil was overcome by the continued faith of the honest and industrious Mission Presidency and the structure of the Church in Britain became strong under their faithful attention.

DOWN

1. The gates of this city were carried away by 3 down (4)
2. Name often called of Jesus Christ (8)
3. See 1 down (6)
4. --, be it (2)
6. According to Paul we should do all things without this (see Phil 2) (7)
8. The state of the Church after the Apostles had gone (8)
10. Surely two of these went with Noah (3)
11. "It -- written in the Prophets" (2)
12. Eliphaz told Job he should come to his grave in a full this (3)
14. He was raised to life from death by Paul (Acts 20) (8)

- 15 & 36. Letters of the alphabet of the language from which the New Testament was translated (2 & 2)
- 16 & 27. Abbreviations denoting the same period of time.
19. "---- the Zebulonite ----" (Judges 12) (4, 4)
20. Negative (2)
21. All these are in the Lord says the Psalmist (Ps. 87) (7)
22. Exclamation of hesitance (2)
25. Covering (3)
26. Prefix to many Palestinian places (2)
28. Joel says that old men shall have these (6)
30. To sing with lips compressed (3)
31. Exclamation of question (2)
32. Son of Shem (4)

BRITISH MISSION

BRITISH TEMPLE NEWS

Elder Edward O. Anderson visited London recently bringing with him architectural plans for the British Temple. They are at present being considered by Local Authorities and upon their acceptance British Architects will be appointed by the Church to take charge of the initial work in connection with the erection of the building.

So, we may say the work most important to Britons since the introduction of the Gospel to this land has begun. We now look forward with tremendous anticipation to seeing our sacred edifice grow.

It will be long yet but our fervent prayers will be raised continuously from this time forth.



Elder Anderson shows Elder Warner Temple Plans

District Activities

NOTTINGHAM

Changes have been made in Branch Presidencies throughout the District. On April 25th Brother H. John Simpson was sustained as First Counsellor in the **Loughborough** Branch Presidency. In the **Leicester** branch Brothers Albert E. Porter and Roy H. Roberts were released from the positions of Branch Clerk and Second Counsellor respectively. Brother Porter was sustained as Second Counsellor and Brother Bryan Palmer as Branch Clerk.

Two new Primaries have been organised in the District. One was at **Leicester** bringing the total number of Primaries in that branch to four. These all combined in the presentation of a special programme based on the theme "Gospel Treasures" to which more than 60 people came. The other new Primary was organised in the **Nottingham** branch. Classes are held each Wednesday at the Wigman Schools under the direction of Sister Agnes Mulligan.

Two activities sponsored by the **Nottingham** branch are well under way. First is a Salvage Drive in aid of Welfare Funds. Over half-a-ton of paper has been collected besides woollens and other items. Second, in response to the assignment to gather Monumental Inscriptions members have collected over 700 since May 2nd. Good work, Nottingham!

Farewells were said to the

Wilkins family at a party held in April on their departure for Salt Lake City. Brother and Sister Wilkins were members of the Derby branch. On arrival in Salt Lake they were greeted by Brother and Sister Bernice Bradley. Also departing from the branch was Sister **Maureen Cope** who has sailed for Canada.

The Master M-Man Award was presented to Brother **A. Fernly** at the Nottingham District Conference held May 23rd. Brother Fernly is attending the University at Nottingham.

A Relief Society Social was held on May 15th to commemorate the 80th birthday of Sister **Margaret Wild of the Eastwood branch**. Sixty people were in attendance from all parts of the District, and a play, presented by members of the Relief Society was much enjoyed by all.

The M.I.A. of the **Eastwood** branch held a Budget Social in April, the highlight of which was a play directed by Sister E. Wild.

HULL

On Whit Monday the District Contest was held in Hull. Two branches competed for the two cups both of which were won by Hull, although the contest was close.

In Hull branch a "Bring a Friend" social was held on May 15th with great success.

In the same branch a "Going Away" social was held for Elder **Louis Cook**. He was presented with a fountain pen.

On May 15th Brother Edward Crosby of the **Scarborough** branch conducted 12 missionaries around Scarborough on a day trip. It proved to be a most enjoyable outing.

York branch held a social on May 29th in aid of Welfare Funds and raised a tidy sum. Thirty members and visitors enjoyed the evening.

LIVERPOOL

The **Liverpool Branch Conference** was preceded by a dinner and entertainment given by the Missionary Group to the District Officers, Branch Presidents and their partners. About 40 people were served with delicious food after which they played games and enjoyed lantern slides.

SHEFFIELD

On May 22nd a District Sunday School Social was held in aid of the Children's Outing to be held in the near future. 140 people enjoyed a happy time for a good cause.

LEEDS

On May 16th Leeds District held a Relief Society Social and Dance in the Bradford Hall following Union Meeting. Sister Clare Clegg District Relief Society Supervisor was the organiser with Sister Mary Walker as M.C. Refreshments were served by the sisters. A good time was had by all of the 70 members present and novelty dance prizes added to the evening's entertainment.

BRISTOL

Weston-super-Mare branch held a "Hobo" supper consisting of sausages and mash to raise money for the Building Fund.

SCOTTISH

Edinburgh branch presented a social evening in May. A varied programme proved very enter-

taining and included the following items: Norman Mainland and partner (aged 10), tap-dancing; the Y.W.M.I.A. in a small play; Branch President K. A. Porter in impersonations of famous people, Sir Winston Churchill, Peter Lorre and Billy Eckstine, among others; a selection of "Barber Shop" songs by Brothers James Fraser, James C. Duff and James T. Horter. Refreshments made a final and welcome contribution to a happy evening.

A farewell party was held in the **Edinburgh branch** in honour of the Toyn family. Brother Thomas Toyn, a Major in the U.S.A.F. could not be present but his wife and two daughters greatly appreciated the evening gathering for them and Sister Marleis Gunther who was returning to her home in Germany. Edinburgh will greatly miss the fine L.D.S. Toyn family and all were wished Godspeed on their journeys.

LONDON

The competition at the **London District M.I.A. Festival** was very keen this year, mainly through the efforts of the newly-formed New Chapel branch. On May 15th when the sports section was held they provided keen opposition for the holders, South London, but were not quite strong enough to pull off a win. One new item was added to the events this year, a tug-of-war.

Only three of the branches in the District competed for the Arts this year on June 5th and again New Chapel and South London were the strongest contestants, although Catford came out on top in the essay entries.

Competitions for indoor and outdoor photography were introduced this year, both of which were won by South London but New Chapel carried off first place for drawing. Winners of District Shield were **South London**.

The Festival was in the hands of District Supervisors Milton Q. Beck and Janet Maybe.

MANCHESTER

Three suppers were given by members of the **Wythenshawe branch** in recent weeks to raise money for the Building Fund. Sister and Brother Harry Bailey held a surprise supper on an M.I.A. night at which members enjoyed a variety of food. Brother and Sister George Longdon served a very attractive salad supper on May 29th while Brother and Sister Popplewell made a running buffet on another occasion. The Relief Society served tea to those attending a Branch President's Conference and turned the profits over to the fund. This all denotes commendable effort and the financial progress thermometer shows a good rise this month.

Elder John Brown was released as President of the **Bury branch** and Brother John Fountain was sustained in his place. Brother Brown was welcomed back into the **Stockport branch** of which he was formerly a member.

Elder Robert Hayes, recently arrived from the Welsh District, is the new Pitcher for the Rochdale Baseball team. He and Elder Berrett played in the Saturday, June 5th, game. One run in the first innings sufficed to give victory to the opposing team, Swinton Lions. The game was

the first round of the Manchester Cup. Elder Hayes had 17 strikeouts, the Lions 19.

The children of the District enjoyed an outing on June 5th to Lyme Park. About 60 children and 17 adults attended. The occasion was called a "sacrifice trip" because the children saved their pennies for their bus fares. Nevertheless they had a fine time in the splendid area which is ideally suited for such an outing.

WALES

Cardiff branch in the Welsh District report they held a successful Welfare Dinner on May 29th, 1954, and were able to raise their quota for the year. Chairman for this event was Bro. Henry Roberts. The preparation of the dinner was under the supervision of the Branch Relief Society with Sister Cecelia Edwards in charge. After the dinner an enjoyable programme was given by various members under the direction of Bro. Alfred Ainsworth.

PERSONALS

BIRTHS AND BLESSINGS

Smith. The infant daughter of Leonard and Sylvia Baker Smith was blessed on May 2nd by Brother Sydney G. Hill and given the name of June.

Wild. The son of Cyril and Marjorie Slater Wild was blessed on May 2nd by Brother Gary Bascombe and given the name of David. All are members of the Eastwood Branch.

Kearns. The baby son of Brother and Sister Cecil Kearns of the Wythenshawe branch was blessed by Elder David L. Warner

on Sunday, June 13th, and given the names of Philip David Lennox.

Roberts. A son was born to Sister Dorothy (nee Greenall) and Brother James Randall Roberts on June 3rd at Bealey's Nursing Home, Radcliffe. They are members of the Bury branch.

Bowles. A girl was born to Sister and Brother Bowles on June 12th. Members of Wythenshawe.

Roberts. Sister Roberts of the York branch gave birth to a boy on April 6th. The child was blessed on May 30th and was given the names of Neal Patrick.

ENGAGEMENTS

McKinnon-Hicks. The Star is happy to announce the engagement of Sister Jean McKinnon of the North London branch to Brother Barry Hicks of Sheffield.

Silsbury-McMillan. Also the engagement of Sister Jean Silsbury, of the South London branch to Brother William D. McMillan serving in the U.S.A.F. whose home is in Salt Lake City.

MARRIAGES

Calladine-Lamb. Sister Mary Kathleen Calladine was married to Mr. Frank Lamb on February 27th, 1954.

DEATHS

Allen. Brother Joseph Allen passed away on February 18th, 1954, at the age of 88 years. Funeral services were conducted by President J. P. Creer.

Mills. Ian Howard Mills, the baby son of Brother and Sister Thomas Mills died on May 11th. The funeral, held on May 17th, was conducted by President J. K. Kerby.

Ordinations and Advancement in the Priesthood

The following were advanced in the Priesthood on June 6th.

All are members of the Sheffield branch.

James Bacon Addis to be a Priest.

Barry Hicks to be an Elder.

Aubrey Nettleship to be an Elder.

Albert Flint to be an Elder.
Raymond Connaught Bustin to be an Elder.

In the South London branch on the same date:

Michael Vincent Hill was ordained a Deacon.

Alan Longstaff was ordained an Elder.

AT THE LAST MEETING WITH DISTRICT PRESIDENTS AT MISSION H.Q. THEY WERE CHARGED WITH THE RESPONSIBILITY OF FORWARDING NEWS OF DISTRICT ACTIVITIES TO THE STAR. WILL BRANCH REPORTERS KINDLY NOTE THIS AND CHECK APPARENT OMISSIONS IN DISTRICT ACTIVITIES COLUMNS WITH DISTRICT PRESIDENTS BEFORE WRITING TO THE STAR OFFICE. DISTRICT PRESIDENTS SHOULD ALSO CHECK TO SEE THAT REPORTERS ARE FULFILLING THEIR DUTIES. WE HAVE AS MANY AS THREE VARYING REPORTS ON THE SAME ITEM OF NEWS COMING IN. WE ONLY NEED ONE—IF ALL PARTICULARS ARE CORRECTLY REPORTED

DISTRICT CONFERENCES

Spring district conferences were held according to schedule in all districts. The theme "Teach One Another Words of Wisdom" as developed with features by the Sunday Schools and Genealogical Department.

Fall district conferences will be devoted to member missionary work. Subjects descriptive of the Church of Jesus Christ and its Restoration will be presented.

The annual conventions of the M.I.A. and Primary Associations will be held in connection with the district conferences:

The schedule of conference dates is as follows:

1954	
July 25	L.D.S. Military Service Men
Aug. 8	Ireland
Aug. 15	Liverpool
Aug. 22	London
Aug. 29	Norwich. Birmingham
Sept. 5	Hull
Sept. 12	Wales. Bristol
Sept. 19	Scotland
Sept. 26	Newcastle
Oct. 3	Leeds
Oct. 10	Nottingham
Oct. 17	Manchester
Oct. 24	Sheffield

Missionary Activities

ARRIVALS

	From	To
May 18th, 1954.		
Elder Ben Ray Shippen	San Diego, California	Ireland
Elder Robert Rasmussen	Magrath, Alberta, Canada	Hull
Elder Gordon L. Chapman	Mesa, Arizona	London
Elder Fred K. Birkhead	Ogden, Utah	Wales
June 1st, 1954		
Elder Dix K. Waddell	Driggs, Idaho	Ireland
Elder Ralph B. Thackery	Croydon, Utah	Newcastle
Elder Ronald Eliason	Salt Lake City, Utah	Newcastle
Sister Gwen Le McKinley	Salt Lake City, Utah	Scotland
June 10th, 1954 (set apart)		
Sister Elaine M. Reiser	Salt Lake City, Utah	London Office
Sister Carolyn R. Reiser	Salt Lake City, Utah	London Office

TRANSFERS

	From	To	Effective
Sister Mary Crawford	Nottingham	Norwich	May 20th
Sister Loyce Partridge	Nottingham	London	May 20th
Elder C. Smith Sumner	London	Manchester	May 20th
Elder Robert W. Hayes	Wales	Manchester	May 22nd
Elder Loyal W. Flynn	Ireland	Manchester	June 4th
Elder Robert D. Berrett	Manchester	Bristol	June 4th
Sister Helen Christensen	Hull	Leeds	June 6th
Sister Loyce Partridge	London	Hull	June 6th
Sister Rachel Wilson	Leeds	Scotland	June 6th
Sister LuBeth Thomas	Scotland	London	June 6th
Elder Virgil L. Baldwin	Wales	London Office	June 21st
Elder David Lennox Warner	London Office	Wales	June 25th

APPOINTMENTS

Elder Murray S. McInnes was appointed Newcastle District President, May 26th, 1954.

Elder George Donald Durrant was appointed Hull District President, May 26th, 1954.

Elder Sheldon C. Snow was appointed Irish District President, June 2nd, 1954.

Elder Stephen Richards Covey was appointed second counsellor in the Mission Presidency, May 29th, 1954.

RELEASES



Elder Charles H. Barndt of Salt Lake City, Utah, was released May 27th, 1954.



Elder Louis S. Cook of Salt Lake City, Utah, was released June 10th, 1954.



Sister Annie Elizabeth Kirk of Bradford, Yorkshire, was released June 1st, 1954.



Elder Robert S. Hosking of Boise, Idaho, released June 17th, 1954. He served latterly Second Counsellor in the Mission Presidency.

BAPTISMS

April 11th
Jean Ford of Liverpool
Leslie Whitehead of Liverpool
Georgina Wellman of Liverpool
 April 18th
Gary Dean Gott of Liverpool
 April 21st
Linda Cassidy of Birmingham
 April 24th
Shirley Hazel Townsley of S. Shields
 May 1st
Anastasia Vandoros of South London
Pamela Johnson of South London
Ronald Samuel Pilkington of N. London
 May 8th
Dinah Crawford of Glasgow
Sidney Andrew Gray of Edinburgh

May 15th
Thomasina Pas of Belfast
Patricia Violet Bunting of Belfast
 May 17th
Millicent M. Vincent of Weston-s-Mare
Eric W. Thorne of Weston-s-Mare
Peter E. C. Anson of Weston-s-Mare
 May 22nd
Gordon Emanuel Davies of Sunderland
Richard Barry Ford of Sunderland
Sandra Thompson of Middlesborough
Amelia Orr of Sunderland
Gaven Jones of Sunderland
Margaret Fowler of Sheffield
Sylvia Machell of Sheffield
Brian R. Nettleship of Sheffield
Marjorie Anne Talbot of Sheffield
 May 23rd
Sandra Mary Collins of Bristol

Member of Presiding Bishopric—Utah Scientist— Visit London

South London Branch, which holds its meetings in the same building as the Mission Office, has the frequent advantage of meeting Authorities of the Church when they visit London for various purposes. The branch was treated to a "lightning" visit by Bishop Thorpe Isaacson—of the Presiding Bishopric, and Dr. Walker, of the Utah

State Agricultural College, June 27th. The regular Sunday School Class period was given up to their addresses and the usual, large gathering of members and friends from all parts of the world were treated to accounts of their recent travels in the Holy Land and thereabouts, and hearing their testimonies.



"Seek ye out of the best books words of wisdom."

—D. & C. 88:118.

FIRST 2,000 YEARS	- - - - -	W. CLEON SKOUSEN	20/0
MATTHEW COWLEY SPEAKS	- - - - -		20 0
MARY BAILEY	- - - - -	RUBY K. SMITH	12/0
THE RESTORED CHURCH	- - - - -	W. E. BERRETT	20/0
L.D.S. SCRIPTURES	- - - - -	G. C. ORME	26/6
WILL A MAN ROB GOD	- - - - -	MILTON R. HUNTER	18 0
WHAT OF THE MORMONS	- - - - -	GORDON B. HINCKLEY	9/0
LIFE ETERNAL	- - - - -	LYNN A. McKINLAY	12/0
SIGNS OF THE TIMES	- - - - -	JOSEPH FIELDING SMITH	9/6
YOUTH AND THE CHURCH	- - - - -	HAROLD B. LEE	13/6
JOSEPH SMITH, Prophet, Statesman	- - - - -	G. HOMER DURHAM	13/6
OUR BOOK OF MORMON	- - - - -	SIDNEY B. SPERRY	18/0
BOOK OF MORMON TESTIFIES	- - - - -	SIDNEY B. SPERRY	18/0
VOICE FROM THE DUST	- - - - -	GENET B. DEE	23 6

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PRAYER

Two-and-a-half minute talk delivered by
Sister Geneva Bates in the South
London Branch Sunday School, June
13th, 1954.

I knelt to pray when day was done
And prayed, "O Lord, bless everyone."
Lift from each saddened heart the pain
And let the sick be well again;
And then I woke another day
And carelessly went on my way.
The whole day long, I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on the road.
I did not even go to see
The sick man just next door to me.

Yet once again when day was done,
I prayed, "O Lord bless everyone."
But as I prayed, into my ear
There came a voice that whispered
clear,

"Pause now, my son, before you pray.
Whom have you tried to bless today?
God's sweetest blessings always go
To hands that serve Him here below."
And then I hid my face and cried,
"Forgive me, God, I have not tried;
But let me live another day
And I will live the way I pray."

There is perhaps no greater hindrance to prayer than stinginess toward the poor or our brother in need, as this poem has just indicated. One of the most wonderful statements about successful prayer is found in 1 John 3:22 and it is as follows; "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." In reading the entire chapter of 1 John 3, we are told that it is when we love, not in word or in tongue, but in deed and in truth; when we open our hearts toward our brother in need, it is only then we can have confidence toward God in prayer.

(Geneva is the 14-year old daughter of Brother and Sister Morgan Bates. She is formerly of Washington Ward (D.C.) and will live in London for a year, until her father has completed his assignment on the staff of the American Embassy in London.)
